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The Relations of Learning and Religion.

ADDRESSES

AT THE

INAUGURATION OF

REV. JULIUS H. SEELYE,

TO THE

PRESIDENCY OF AMHERST COLLEGE,

June 27, 1877.

PUBLISHED BY VOTE OF THE TRUSTEES.

SPRINGFIELD, MASS.:
CLARK W. BRYAN & COMPANY, PRINTERS.
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Thesis Dec. 21, 1922

PREFATORY NOTE.

THE public exercises in connection with the Inauguration of Rev. JULIUS H. SEELYE as the fifth President of Amherst College, took place at the College Hall, Amherst, Wednesday, June 27, 1877, at three o'clock, P. M., and consisted of Prayer, by Rev. Edmund K. Alden of Boston; the address, on the part of the Trustees, by Rev. Roswell D. Hitchcock of New York, and the address of President Seelye; followed by the singing of an ode, composed for the occasion, by Rev. Albert Bryant of West Somerville, Mass. The addresses are herewith published by vote of the Trustees.

ADDRESS TO PRESIDENT SEELYE

BY

REV. DR. HITCHCOCK.

Reverend and Honored Sir:

The whole College bids you welcome to its highest seat. Trustees, alumni, teachers and students are all united and earnest in the persuasion of your eminent fitness for this new position, united and earnest also in the expectation of your eminent success. You are no stranger here, and nothing is strange to you. Made President of the College after eighteen years of constant and conspicuous service in one of its departments of instruction, the element of novelty is almost wholly wanting. Retaining the chair in which you have earned your fame, you now merely add to its familiar duties that general oversight of the institution, with which you must be almost equally familiar.

You are also well across the threshold of the new office. The class that graduates to-morrow carries with it the memory of your first presidential year. And neither you, nor we, have anything to ask for

now but a repetition of this year's record for many and many a year to come.

The College is happy, and proud, to be led at last by one of its own alumni. Your four predecessors were all providential men. The four administrations lie in our history like so many geological deposits. The future need not contradict, nor criticise, the past; but a robust vitality instinctively asserts itself in better and better forms. We salute you, therefore, at once as the fifth, and as the first of our Amherst presidents.

To-day we promise, and we promise not, a new departure. There will be some new methods, and, we trust, new vigor, but essentially no new aim. Institutions, of whatever sort, are partly made, but for the most part they grow; so that no two institutions are, or ever ought to be exactly alike. This institution has its own most pronounced and most sacred traditions. Its original design, the training of Christian ministers, was soon widened to take in the broadest and most liberal culture. Sharp, solid, generous, manly Christian scholarship is now, and long has been our watchword. It is a very marked and precious feature in our history that, from the very beginning, science and religion, the science even of nature, have been equally emphasized. Our first president, and our third, were both of them distinguished for their zeal and for their attainments in natural science. In the great conflict that is now upon us, the conflict between science and religion, this institution has nothing to fear—I might

almost say it has nothing to learn. It is well armed, and looks forth boldly in both directions. It dares to say with one of old, "*Veritas, a quocunque dicitur, a Deo est.*" And then it goes on to say, with Picus of Mirandola, "*Philosophia quœrit, theologia invenit, religio possidet veritatem.*"

The standard of required attainments in order to admission to college has been of late very considerably raised. Something more may still be done in the same direction. But, in my judgment, we have very nearly reached the proper limit. To require much more than is now required, will be to make, or try to make, the college into something else than a college. And the result will be that we shall lose our college, and get no university in place of it. Post-graduate courses of instruction may, however, be organized, and so we shall be able to push our brightest scholars to their utmost.

It must not be forgotten that the three grand staples of a liberal culture are Mathematics, Greek and Latin; and in this order. No mountain of facts can make any man a great scholar. His mind must be trained like a wrestler's muscles. He must have insight. He must master laws and principles. He must see the forest in spite of its trees.

The real instinctive scholar is also instinctively a gentleman. But scholarship may be acquired; and so, too, may the gentlemanly habit. It is one of the good signs of our time that so many of the old bar-

barous customs of college life have already been outgrown. Let none of them be spared. The memory of them is all we need for our cabinet of fossils. Let this institution be known as one within whose precincts no freshman is ever outraged, no son of poverty despised, no faithful instructor insulted, and it shall wear a crown of glory among its rivals

But this occasion does not belong to me, nor to those whom I represent. We have given the college its new President, and now he must speak for himself and for it.

Henceforth, my dear sir, the college is yours in a pre-eminent and peculiar sense. We have no painful solicitude about its future. Your scholastic training, though ample, has not been exclusive. You have had recent experience in quite another sphere. You have also been round the globe, and stood face to face with civilizations older than our own. You will inspire, encourage and illustrate here the broadest culture. We shall send you raw boys, to be sent back to us accomplished Christian scholars and gentlemen.

And so, with good heart and hope we hand you these insignia of your high office. We put into your keeping the charter, the seal and the keys of the college. And you we put, and the college with you, into the keeping of Him who only is wise, and good, and great, the end of all science, and Lord of the rolling years.

INAUGURAL ADDRESS.

Amherst College was founded by Christian people and for a Christian purpose. It was an association of Christian ministers, who, at Shelburne, May 10, 1815, started measures for the foundation of the College, and it was the Christian men and women of Franklin and Hampshire Counties by whom these measures were carried to their consummation. The inspiring sources of the whole movement were devotion to Christ and zeal for His kingdom. When the first college building was dedicated, and its first president and professor were inaugurated, September 18, 1821, "the promotion of the religion of Christ" was declared to be the special object of the undertaking, and the prayers which were then offered for "the guidance and protection of the great Head of the church, to whose service,"—in the language then used,—"this institution is consecrated," have been since repeated with undiminished earnestness and faith, on every similar occasion. At the first meeting of the trustees after the legislative act of incorporation, steps were taken for the organization of a Christian church, which, when formed, was named the

Church of Christ in Amherst College, as indicative no less of the Catholic than the Christian spirit which should here reign.

It was the original purpose, from which the friends and guardians of the college have never swerved, that there should be here furnished the means for the highest attainable culture in science and literature and philosophy. The college was not to fall below the best in its intellectual provisions. But the constant and chief aim of its founders was to establish here an educational institution in which Christian faith might dominate, and whose power might subserve the knowledge of Christian truth. From President Moore, in whose saintly zeal the earliest students of the college found both instruction and inspiration, to President Stearns, whose purity and faith surrounded his presence like a halo, ennobling him and enlightening and elevating all who had contact with him, the controlling purpose of the college has been to provide the highest possible educational advantages, and to penetrate these with a living faith in the Lord Jesus Christ, and a supreme devotion to His kingdom.

In all this Amherst College is not peculiar. Other institutions of learning have been founded and carried forward with the same purpose. Indeed, here is the source from which directly and obviously, or indirectly, all our influences of education flow. The schools of the Christian world trace their actual

historical origin to the Christian church. As early as the third century we find it recognized as a Christian duty to plant schools for the nurture of the children and youth wherever churches were planted. In subsequent centuries, by recommendations and decrees of councils and synods, the attention of Christian ministers was everywhere directed to the establishment of town and village and parochial schools "because,"—as the third council of Lateran in 1179 decreed,—"the church of God as a pious mother is bound to provide opportunity for learning." It was under this influence that England, in the time of Edward III., was called the land of schools, every cathedral and almost every monastery having its own.

The precise time and way in which the oldest universities of Europe arose cannot be definitely ascertained, but the evidence is clear that they directly owed their origin to the church, and were subject to her control. The University of Paris, the oldest of them all—with the possible exception of that at Bologna—was designated as "the first school of the church," and the oldest public documents extant respecting it are ecclesiastical decrees for its management. The thousands on thousands who flocked to these seats of learning during the Middle Ages, exceeding by far,—whether we take their actual number or their relative proportion,—the classes since attending the same, were drawn thither,—so far as we can

judge from the results,—not so much by zest for study as by zeal for the service of the church. When kings and emperors added their efforts to those of synods and councils for the advancement of learning, as when Charlemagne extended schools through his empire for the education of the clergy, or Alfred, according to the old Warwick chronicler, erected the first three halls at Oxford in the name of the Holy Trinity, they sought for learning as the handmaid of religion, because they saw that religion was the conservator of the state. When the Reformation arose, its great religious quickening was a wide-reaching inspiration toward education, as well. The great reformers were well nigh as zealous in the work of education as in that of religious purification. "It is a grave and serious thing," says Luther in his *Address to the Common Councils of all the Cities of Germany in Behalf of Christian Schools*, written in 1524, "affecting the interest of the kingdom of Christ and of all the world, that we apply ourselves to the work of aiding and instructing the young. I entreat you in God's behalf not to think so lightly of this matter, as many do." Melancthon equaled Luther in his zeal and surpassed him in his practical activity for the advancement of learning. He wrote text-books on dialectics, rhetoric, physics and ethics, which were more widely used in schools than any other books of his time. No man, not even Erasmus, contributed so profoundly to the culture of the age as

did Melancthon. It was through a visitation of the churches and schools of the electorate of Saxony in 1527, in which more than thirty men were engaged through a whole year, that the so-called Saxon school system, which may properly be termed the basis of the modern German system of education, was drawn up by Luther and Melancthon. The great universities of Königsberg, Jena, Halle, Göttingen, and afterwards Berlin, owed their existence directly to the reformation, while those of Tübingen, Wittenberg and Leipsic received their character and power from the same source.

All our educational frame-work owes its corner-stone and informing law to the interests of religion. Our oldest college, founded less than sixteen years after the landing of the Pilgrims, and six years after the first settlement of Boston, had, says Johnson in his *Wonder-Working Providence*, "its end firmly fixed on the glory of God and good of all his elect people the world throughout in vindicating the truth of Christ and promoting His glorious kingdom." The original charter of Yale college declares the motive for the undertaking to be "a sincere regard to and zeal for upholding and propagating of the Christian Protestant religion." The first order made upon this continent for the establishment of common schools, was issued by the united colonies of Connecticut in 1644, and copied and re-declared by the colony of

Massachusetts Bay in 1647, in these remarkable words:

"It being one chiefe project of y^{t}ould deluder, Satan, to keepe men from the knowledge of y^{e} Scriptures, as in form^{r} times by keeping y^{m} in an unknowne tongue, so in these latt^{r} times by pswading from y^{e} use of tongues, y^{t} so at least y^{e} true sence & meaning of y^{e} originall might be clouded by false glosses of saint seeming deceivers, y^{t} learning may not be buried in y^{e} grave of o^{r} fath^{rs} in y^{e} church & com̄onwealth, the Lord assisting o^{r} endeavo^{r}s,—

"It is therefore ord^{r}ed, y^{t} ev^{r}y towneship in this jurisdiction aft^{r} y^{e} Lord hath increased y^{m} to y^{e} number of 50 household^{rs}, shall then forthwth apoint one wthin their towne to teach all such children as shall resort to him to write & reade, whose wages shall be paid eith^{r} by ye^{e} parents or mast^{rs} of such children, or by y^{e} inhabitants in gen^{r}all, by way of supply, as y^{e} maior p^{r}t of those y^{t} ord^{r} y^{e} prudentials of y^{e} towne shall appoint; provided, those y^{t} send their children be not oppressed by paying much more y^{n} they can have y^{m} taught for in oth^{r} townes; & it is furth^{r} ordered, y^{t} where any towne shall increase to y^{e} numb^{r} of 100 families or household^{rs}, they shall set up a gramer schoole, y^{e} m^{r} thereof being able to instruct youths so farr as they may be fited for y^{e} university, provided, y^{t} if any towne neglect y^{e} pformance hereof above one yeare, y^{t} every such towne shall pay 5£ to y^{e} next schoole till they shall p^{r}forme this order."

Though all our colleges and systems of common schools do not start so obviously from a religious impulse, though it is claimed for some that their source and aims are purely secular, there has not yet appeared any prominent and long continued educational influence, among us or elsewhere, wholly dissociated from a religious origin and inspiration. "I have always despaired," said a superintendent of public schools in Ohio, "of maintaining even a good common school, where there is not a Christian church to help it."

Is this wide-reaching relation of religion and education after all only accidental and temporary, or has it a rational ground, which is therefore abiding and on which, if we are wise, we shall still continue to build? There is at the present time no graver or more practical question relating to education than this, and none also on which more hasty and inconsiderate answers apt to be given, perhaps, on either side. It will help us to a clear view and correct conclusion, if we divest ourselves at the outset of the very common but quite superficial notion that there is an inherent law of progress in human nature, by which it is constantly seeking and gaining for itself an improved condition. Such a notion is not supported by the facts, either of history or of human nature itself. The facts of history certainly show a far more prominent law of deterioration than of progress. Over by far the larger portion of the globe to-day, and with by far the larger

portion of mankind, retrogression reigns instead of progress, and this is true as we look back through all ages. Progress not only has never been universal, but so far as records reach, it has always been confined to the few; wherever yet its fertilizing streams have flowed, they have been rivers in narrow beds, never covering the earth as the waters cover the sea. Moreover, in unnumbered instances where progress has begun, it has died out and disappeared. The evidences of this are as striking as they are mournful. No historical fact is clearer than that human progress has never revealed any inherent power of self-perpetuation. Arts, languages, literatures, sciences, civilizations, religions, have, in unnumbered instances, deteriorated and left a people to grope in the shadow of death, whose progenitors seemed to rejoice in the light of life. There is as yet no induction of facts sufficiently broad, if we had nothing else, to warrant the conclusion, that any progress that the world now knows is certain to be permanent or likely to be universal.

But these facts of history would not surprise us if we did but see that they represent, on a broad scale, only a deep-seated fact in human nature itself. Strange, and startling, and sad as it is, the fact will not be doubted by a close observer, that there is a much deeper impulse in human nature to throw away its privileges than to retain them. Endow a man with any possessions you please, give him any kind or de-

gree of culture, let his culture be clothed and crowned with virtue till he shines like the sun, and lesser stars fade in his light, and then leave him to himself; take away the restraints and incentives of society, free his thoughts from the claims of God and duty, and let only the dictates and desires which are bounded by his individual will control him, and how long before his glory will be gone, and you might search in vain among the ashes of his wasted privileges for a single spark of his former fire? The influences which perpetuate a man's culture, which give it strength and growth and fruitfulness are not of the man's own creation. They are not his in any sense, save as he receives them, and he can no more retain them than can he retain to-morrow, the light of the sun by which he walks to-day, and without whose continued shining he walks in darkness.

And it is no more within the power of human nature to originate than it is to perpetuate its progress. There are many current notions upon this point which a clear discernment would at once dispel. We crudely talk as though human nature by the evolution of its own inherent forces could lift itself from a lower to a higher plane, but in no case was this ever done. The historical fact has always been that the higher has first descended upon and breathed its inspiration into the lower before the latter has shown any impulse to improvement. In our processes of education, the higher schools have not grown out of the lower

and do not rest upon them, but the higher school is historically first, and the lower one is not its precursor but its product; there is no law of evolution by which the common school grows up into the college, for as an historical fact, the college is actually first, and gives birth to the common school. It is not by the lower education of the many that we come to have the higher education of the few, but the exact converse of this is the universal rule.

A great man who leads his nation or his age to a higher state is no mere product of forces belonging to the time of his appearance. What forces belonging to his time produced Moses, or Confucius, or Sakya-Muni, or Zoroaster, or Socrates? A great man is a God-bestowed gift upon his time, giving to his time a new day for which there is no approaching dawn, and whose coming is as unexplained by the conditions when he came, as it was unexpected by the people to whom he came. They are lifted by him to a higher plane, because he stands already, and from the outset, on a higher plane than they. So far as records of history go, no nation ever originated its own progress. No savage has ever civilized himself. The lamp which lightens one nation in its progress, has always been lighted by a lamp behind it.

But whence, then, does progress originate, and by what means is it perpetuated? A general answer to this question is not difficult. Divesting ourselves of all theories which prejudge the facts, and looking

only at the facts themselves, it is quite clear that the prime impulse toward human improvement, is not any desire for what may be called the arts or advantages of civilization. These have no attraction to a people which does not already possess them. They are not attractive to a savage; on the contrary, he finds them repulsive. This, in fact, is what makes him a savage, that he hates the very condition in which the civilized man finds his joy. He is conscious of but few wants, and these of the simplest sort, which it needs but few efforts to satisfy; and the gifts of civilization for which he feels no necessity, offer him, therefore, no advantages which he can appreciate, and can excite in him no efforts to obtain them. The first impulse to any improvement of a man's outward condition must come from the quickening of some inner inspiration, without which all the blandishments of civilization could no more win a savage to a better state than could all the warmth of the sun woo a desert to a fruitful field.

But the seed of this inner quickening can never be planted in the soul of the savage by advancing knowledge. He does not desire knowledge any more than he desires the power which knowledge brings. He is not only indifferent to his ignorance but he is unconscious of it, for ignorance is first of all and always ignorant of itself. An ignorant people has never yet leaped from its ignorance into advancing knowledge without some other impulse than the

knowledge furnished. In order that knowledge may be attractive and thus attained, the soul must be kindled by some inspiring sentiment, and thus we find as an historical fact that the quickened heart is the precursor of the enlightened intellect and the origin of progress with any people.

In the history of human knowledge, science is always preceded and quickened by art, yet art does not spontaneously originate. While the mother of science, she herself is the child of religion. These sentiments of the soul in which art finds its fountain, and from which all the streams of science spring, are the deep convictions of the soul's religious wants and its religious capabilities. Take to illustrate this any of the arts which mark the culture of a people and trace their origin and history. It might be crudely supposed that architecture arose from a natural necessity man has of furnishing himself a shelter and a dwelling-place. But allowing this natural necessity to exist, and supposing it to have found its natural expression, the result need have no more resemblance to architecture than have the huts of a Hottentot kraal to the palaces of Vienna and Versailles. Man's natural want of a shelter can be supplied, and if we look simply at numbers, is supplied by a great majority of men, with as little beauty and as little architectural skill as are found in the habitations of the ant or the beaver. But, aside from this, the truth is that the history of architecture does not begin with

the history of human homes. The oldest remains of architecture are symbols and monuments of religious faith. Columns and colonnades and temples, structures erected for worship, or to symbolize some object or doctrine of religion,—these, and not human dwellings, are the earliest indications we have of the dawn of architecture. Looking now, not in the light of any theory which prejudges the facts, but only at the facts themselves, we are obliged to say that it was not the construction of his dwelling-house that taught man to build his temple, but exactly the other way.

The same is true with sculpture, painting, poetry, music. It was a religious impulse which gave to all these their first inspiration. The oldest monuments we possess of any of these arts are associated with some religious rite or faith. But more than this, we must also notice the undoubted fact that the arts have grown in glory just as the religious sentiment has grown in power. The period of decadence in art is always indicated by a prior decline in religion. There is no high art, as I suspect we may also say there is never a great genius uninspired by some sort of a religious sentiment and impulse. As the seed whose growth shall fill the fields with plenty, and clothe the earth with beauty, slumbers in the earth in darkness, and with no signs of life till the warmth of the sun comes nigh, so all the thoughts of men, with whatever capabilities of art and science en-

dowed, lie dormant in the soul till some divine communication stirs the soul with the sense of its accountability and its sin, and kindles it with a longing for the favor of its God. If, as all the facts would indicate, even if we had no evidence from Scripture, man originally started on the high plane of these divine communications, from which he fell, all his subsequent degradation has had its stages exactly marked by the prior degree in which his knowledge of God has been clouded. The knowledge of God is the light of our inner life, and when this light grows dim or dies, the glory of great thoughts and noble deeds fades also and expires. I know not elsewhere so profound a statement of the law of history when men do not retain God in their knowledge, as Paul's in the first chapter of Romans: "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and fourfooted beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts."

All this is quite contrary, I am well aware, to many current theories. I read in a late book by a noted author, "To believe that man was originally civilized and then suffered utter degradation in so many re-

gions, is to take a pitiably low view of human nature." But, alas, this is exactly the view which the sad facts of history oblige us to take, and we must square our views of human nature to the actual facts of the case, whether or not it would better suit our desires and our theories to have them otherwise. All the facts of history point backward not to an original savage state, but, as the deep thinkers of antiquity in the pagan world were constantly declaring, to an original golden age of peace and purity.

Aureus hanc vitam in terris Saturnus agebat.

Man became corrupt and degraded instead of being originally such, and as all his degradation comes from the darkness into which he plunges when he turns away from God, so it is not strange that his purity and upward progress are restored to him only as the light of God's communications shines again upon his soul. Here is not only the first impulse to human progress, but the only one which in our time, or previously, has shown any permanent power. Wild, uncivilized, barbarous, savage people are changing to-day to a state of peace and purity and advancing civilization, not by commerce or conquest of arms, not by letters, or science, or the knowledge of the so-called useful arts, but by the simple preaching of the gospel, by the story of God's grace, which makes a man feel that he is a sinner, and gives him his first longing for a better state. He who does not see the

exhibitions of this now taking place on different parts of the globe is blind to some of the most obvious and most important events of the present age. A naked, filthy savage, who has heard the story of the gospel and been brought to a living application of its strange truths, wishes at once to be clothed and clean, and becomes thus for the first time conscious of wants which his industry must relieve. Civilization, education, all progress starts with this inner quickening, which they could no more themselves originate than could the brooks which beautify the meadows, originate the mountain springs from which they flow. Clear observers now acknowledge the mistake of attempting to civilize a savage people through any other process than by a prior religious renovation. Plato saw this when he argued in *The Sophist,* that men merged in sensualism need to be improved before they can be instructed, they must first become virtuous before they can be made intelligent.

The basis and life of all our present civilization are clearly seen to be in the Christian spirit and the religious quickening it has wrought. It was not the capture of Constantinople by the Turks, and the consequent scattering of Greek scholars over Europe, which led to the modern revival of learning. And it was not the grander proportions which the natural world assumed through the discoveries of Columbus and Kepler, nor the new method furnished by Bacon for the instauration of the natural sciences which has

led to so vast an increase of the study of nature in these modern times. The light before which the Dark Ages rolled away, and in which all the germs of our modern life have been quickened, was the dawn of the Reformation, which, long before the time of Luther, was falling on the vision of Tauler, and Eckhart, and Nicolas of Basle, and the Gottesfreunde, and the saintly men who wrote the Theologia Germanica and the Imitation of Christ.

And not only the dawn but the day of which we boast, has proceeded step by step from the clearer shining on the human soul of some truths which the Bible first revealed. It is a simple but most significant truth, that every stage of our modern progress has been preceded and inspired by a closer study of the Scriptures and a deeper reverence for them as the word of God.

These historical facts will not surprise the profound student of human nature. To such a student not only are the religious feelings seen to spring from the deepest susceptibility of the soul, but they are seen also to form the very ground work of intellectual development. The first impulse to know is always a feeling. The thoughts of the intellect are started and sustained by the sentiments of the soul. But

> "These first affections,
> These shadowy recollections,
> Which, be they what they may,
> Are yet the fountain-light of all our day,
> Are yet a masterlight of all our seeing,"

do not have their object, do not find their source in finite things. The knowledge of the finite, instead of producing, presupposes the knowledge of the infinite. The disposition to measure and grasp the finite is not derived from the finite, for the finite, with no standard to measure, and no power to grasp itself, can originate no impulse to attempt these achievements. The first movement of thought, in so far as it differs from the thoughtless perceptions of the brute, is a movement to learn the ground and meaning of things. The first question asked by the human mind, and which also marks the mind's progress in all its stages, is the question, Why. But this question never could be asked save for the deep conviction that it could be answered. The disposition to seek the explanation of things could never arise but for the ineradicable conviction that the explanation can be found. But what does this imply when thoroughly considered? An explanation needing itself to be explained does not answer the mind's inquiries. These inquiries cease only when an ultimate and self-sufficient ground is reached. The mind rests only on what is itself at rest. But nature does not rest. Nothing in nature rests. Life in unnumbered generations rolling like a flood, light and heat penetrating space in perpetual pulsations, the winds, the waves, the stars sweeping, swelling, circling in ceaseless change, mark the restlessness of nature everywhere. Up and down this realm of things the human

thought wanders in its inquiries, seeking rest and finding none. One inquiry only answered by another, one fact of nature expounded by a farther fact, which needs itself an explanation by something still beyond, keeps thought ever baffled, keeps its products of philosophy and science ever tossing to and fro, and makes the mind in its thirst for truth like the traveler thirsting for water in the desert, before whose eye floats the distant mirage of flowing fountains and shining streams, which keeps beyond him as he travels toward it, and still mocks him with its delusion as he sinks exhausted in the sand. Only reason rests; only the supernatural rests, and the human mind in its inquiries into nature in its eager search for the unseen meaning of the things it sees, finds joy and peace only when it finds the supernatural.

But the supernatural marks the end no more than it does the beginning of the mind's inquiries. The supernatural is the alpha as well as the omega of the human thought. We never should be impelled to seek it but for its own stirrings already within us. That which the thoughts of our intellect are striving to formulate is already present in the sentiments of the soul. The mind's pursuit of science and philosophy is only its impulse to know what it already feels, is only its effort to become conscious of what is already its unconscious possession. The saying of Lessing is often quoted, "If the Almighty should hold out to me in His right hand all truth, and in His left

the search for truth, and deign to offer me which I would prefer, I would say, Lord, pardon the weakness of thy servant, yet grant me the search for truth rather than all truth." But could the human mind ever take such an attitude as this? Could we ever choose a progress which has no goal save the endless repetition of its own steps,—a way like that of Sysiphus rolling his stone up the steep mountain side, only to find it slipping from his grasp before it reached the summit, and ever rolling back into the valley again? No, no, we seek that we may find. The hope without fruition dies, and the hopeless search would not be undertaken by one who knew its hopelessness. The search for truth is excited only by the love of truth, and the love of truth bears witness to the presence of the truth within the soul, whose face that soul alone desires to see which has already felt its quickening embrace. But truth is inconceivable without God. Neither truth, nor beauty, nor goodness would have any meaning, or be anything more than words, which the unthinking brute might speak as well as man, unless they point to Him and come from Him in whom all beauty, truth and goodness find alone their exhaustless and eternal source and sun. They are not God; they are not parts of Him; but they are revelations of Him in whom we live and move and have our being, who is not thus far from any one of us, and who declares something of His glory to the eye which he has opened to behold it in

these radiant expressions of Himself. We call him glorious, whether artist, sage or hero, who has seen and made known to us the glory of these divine manifestations, and we link his name with immortal renown. But the glory is not in what he is, but in what he beholds. This it is which has furnished him his exaltation, and his fame, and which continually suffices to .

> "Disturb him with the joy of elevated thoughts,
> A sense sublime of something far more deeply interposed,
> Whose dwelling is the light of setting suns,
> And the round ocean and the deep blue sky,
> And on the mind of man."

Thus the whole intellectual life hangs on what, in the most comprehensive sense, may be termed the religious life. Its original impulse comes from the religious life, and it will be strong and fruitful, only as this is profound and penetrating. That self-consciousness wherein we are distinguished from the brute, and in which the very being of reason consists, has not only as its constant attendant, but as its essential prerequisite, the consciousness of God. "To know God," says Jacobi, "and to possess reason, are one and the same thing, just as not to know God and to be a brute are one and the same thing." This knowledge may be very vague; its first dawnings may be so dim that they can hardly be discerned from the feelings out of which they rise; it may often remain quite obscure, and may even be denied or derided by the very intellect which has derived

all its light and life therefrom, but the truth, still and forever remains that there can be no illumination of the intellect without a prior inspiration of the heart, and this inspiration of the heart is as meaningless and groundless without a divine impulse, as would be the light and warmth of earthly nature without the quickening presence of the sun.

In all this I have only uttered what the deepest students of human nature have, in all ages, seen and acknowledged. The truth I have stated is, I think, exactly what Plato saw when he said, in *The Republic*, "In the same manner as the sun is the cause of sight, and the cause not merely that objects are visible, but also that they grow and are produced, so the good is of such power and beauty that it is not merely the cause of science to the soul, but is also the cause of being and reality to whatever is the object of science, and as the sun is not itself sight, or the object of sight, but presides over both, so the good is not science and truth, but is superior to both, they being not the good itself, but of a goodly nature."

It is therefore not accidental that the actual historical progress of mankind in art, science, philosophy or virtue should depend, as we have seen, upon some religious impulse for its beginnings and continuance. Nor is it strange that schools and systems of education should have had no other source. It is only surprising when we fancy that the currents of progress can now be made to flow from any different

springs, or that the lamp of learning can be lighted or kept burning with any other flame. If we are wise we shall not only learn, but be guided by lessons which history and human nature both teach, that education divorced from religion is like a tree severed from its nourishing roots, which thereby falls to the ground, leaving its leaves to wither, its fruit to perish, and itself to decay. From such folly we turn, leaving the blind to lead the blind, not doubting what the end to them both will be.

What then are the practical consequences of this truth? What adjustments does it require in the processes of our higher education? It requires, obviously, that the corner stone and the top stone and the informing law of our whole educational fabric should be Christian faith and Christian freedom, the faith in which the true religious life finds its only sufficient root, and the freedom in which that same life finds its only adequate expression. We need Christian faith to perpetuate and perfect what Christian faith has begun. For, even if the fabric built upon this basis could be kept standing when its foundations were removed, its increasing beauty and living growth would then be gone. A Christian college, therefore, looking not at transient but at permanent ends, sowing seed for a perennial harvest of the farthest science and the fairest culture, will be solicitous, first of all, to continue Christian. If it is to be in the long run truly successful in the advancement of learn-

ing, it will have the Christian name written not alone upon its seal and its first records, but graven in its life as ineffaceably as was the name of Phidias on Athene's shield. It will seek for Christian teachers and only these,—men in whom are seen the dignity and purity and grace of Christ's disciples, and whose lips instruct, while their lives inspire. It will order all its studies and its discipline that its pupils through the deep and permanent impulse of a life by the faith of the Son of God, may be led to the largest thoughts and kindled to the highest aims, with an energy undying and an enthusiasm which does not fade. It will not be ashamed of the Gospel of Christ, nor remiss in preaching that gospel to its students "till they all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man."

But this is to be taken in no narrow sense. Christian faith does not fetter, it emancipates the mind. Just in proportion to its depth and power is its possessor liberated from prejudice and superstition and all narrowness of thought. Christian faith is not only not hostile to free thought, but it finds its normal exercise and expression in this very freedom. It is itself in such exact accord with all the original endowments and deepest instincts of the soul—whose foundations were not laid in falsehood—that it is only settled more firmly in its seat by free inquiry. It is only when the thought becomes fettered and is no longer free that it fails to return—over whatever field it

may have ranged—to the faith which has inspired it.

In Raphael's famous *School of Athens* the great artist has represented Plato looking upwards and pointing to the heavens, but holding in his hand as his most characteristic work, the Timæus, wherein he seeks to bring upon the created earth the light of the uncreated heavens, while Aristotle, standing by his side, his eye lost in thought, but his fingers directed toward the earth clasps as his most significant treatise, the Ethica, wherein he would find the heavenly principle which should regulate the earthly life. The representation is worthy of the great genius who made it. Philosophy, where its inspiration is highest, and its investigations are deepest, reaches the same result, no matter in what direction it starts. Plato beginning with the heavens, looked so comprehensively that he saw the earth shining in the light of the skies, and Aristotle beginning with the earth, looked so deeply that he saw the heavens beneath it, the same heavens which Plato saw above. It is a mistake, though one often and easily made, to suppose that Plato and Aristotle only represent the opposite poles of idealism and empiricism. They differ in their method rather than in their end, for the idea, as Aristotle apprehended it, was just as much the object of his search, as of Plato's. They both agreed that the essence of the individual thing is in the idea, and that only ideas can be truly known.

And it is because of this original agreement,—this original unity of insight and aim—that in the end which each reached, the method and results of the one were justified by the method and results of the other.

In like manner Christian faith, if that be the object sought, may be reached by divers methods of inquiry, and we shall wisely welcome any tendency of thought, starting from whatever source and moving in whatever direction, which has this faith for its presupposition and is zealously bent upon discovering and declaring its sufficient grounds. Only that tendency of thought which divorces itself from God and the supernatural and the Christian atonement shall we wisely discard from our processes of education, and this not simply because such a tendency is untrue, but because it is necessarily empty and vain, because it has no power of permanent progress, and because the schools and systems of education left to its control, will become first superficial and formal and then barren and dead. We discard it just as Plato and Aristotle would both have discarded any speculations which did not presuppose and seek the idea as their starting point and goal, such speculations belonging, as Plato would say, only to a world of darkness and shadows, and being, as Aristotle would say, of necessity fruitless and dead. A philosophy which should expend itself upon the natural and ignore the supernatural and the spiritual world, would be, according to Plato, only a

phantasm deluding our vision and vanishing at our touch, and a science which should content itself with looking into the earth without looking through it unto the heavens, would, according to Aristotle, be buried in Cimmerian darkness or lost in Tartarean fires.

Gentlemen of the Trustees and the Faculty, Students and Friends of Amherst College: I take up the work assigned me, in the spirit, and with the aims I have thus endeavored to express. Far distant be the day when one intrusted with the interests of this institution in any degree, should set before him any other than the lofty aim which has prevailed in the history of Amherst College from its beginning to the present time. To Jesus Christ, the Son of God, the Savior, the College was originally dedicated, and to Him be it now again presented in a new consecration, ever living and all embracing. May He reign and ever be acknowledged in all its affairs! May He keep the College strong and progressive, and give it increasing power through the increasing strength of its faith in Him! May this faith be so firmly fixed, and so intelligently held that it shall be free and fearless in its exercise, emancipated from all intolerance and bigotry, showing itself in largest charity and sympathy, and giving speed and cheer to whatever seeks the knowledge of Christ, in whatever avenue the search be made, and yet, because it is a living and not a dead faith in Jesus Christ and his atonement, tolerating

nothing which makes its aim to set aside His claims! May He guide continually the guardians of the College, and live in the life and speak through the lips continually of every teacher, and may all the students who, from the east and the west, the north and the south, shall throng these halls, be made complete in Him who is the head of all principalities and powers! As the wise men from the East came and laid their gifts in adoring homage at the feet of the babe at Bethlehem, so may Amherst College ever show that the learning of the world, where it is highest, and deepest, and widest, and best, is content to sit at His feet and receive instruction from Him, who is not only wise but Wisdom, not only a true teacher but Himself the Truth, and whose words, which contain the sum of our faith, reach also, and ever beyond the summit of our philosophy!

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